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GOD with Us:

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S E R M O N

O N T H E

Fourth of November,

1745.

By *THOMAS BRADBURY*.



L O N D O N:

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(Price Sixpence.)

GOD with us

PERMOM

Four of November

1743

THEY ARE BARRONET



LONDON

Printed by J. O. at the Sign of the Crown
near the Church of St. Dunstons in the West
at the Sign of the Crown in the Strand
(Printed and Sold by J. O.)

ISAIAH viii. 9, 10.

Associate your selves, O ye People, and ye shall be broken in pieces; and give ear, all ye of far Countries: gird your selves, and ye shall be broken in pieces; gird your selves, and ye shall be broken in pieces.

Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.

THESE Words agree to the Situation that the People of God are oftentimes brought into. Here's,

1. Their Danger by confederate Enemies, where Fear is on every side. They are vexed with all manner of Adversity.

2. Their great and only Security, the Hope that is set before them, the Lord is with us. Or you may give the Distribution another Turn; that here's a Prospect of Deliverance to the Church under all their Affrightments and Dangers, and that's mentioned two ways.

G O D *with Us.*

1. In a Threatning against those who are combin'd in the Mischief; *Associate your selves, O ye People, &c.*

2. Here's the Ground for a full Assurance of Faith, the Reason of the Hope that is in them; *God is with us.*

As these two Parts give us an easy division of the Text, so they may do the same of a Sermon. I shall therefore consider them asunder, as they lay before us the Case that often happens of the utmost Importance to the Interest of Religion: and I wish we had full Occasion to say of both these Particulars, as we may have of one, that this Day is this Scripture fulfilled in your Ears.

That powerful Nations, implacable Enemies, and furious Bigots, are gathered together, girding themselves and taking Counsel, is undeniable; and O! that we could say, as our Fathers did about a hundred Years ago, that *God is with us.* However it's our Work to observe what has been in former Days; and by a Course of Duty wait for *the Times of refreshing* that are yet to come from the Presence of the Lord.

First, Here's the fierce Anger of the Lord directed against those that rise up in opposition

opposition to his Cause and his People. There are two Things very remarkable in the Words.

1. The *Manner* in which they are delivered; and,

2. The *Matter* of which they are composed.

1. The Way and Manner in which the Prophet gives out this Indignation of the Lord against his Enemies: 'Tis in the Language of Faith, which is a Grace that *imitates* the God upon whom it *depends*, and speaks as he does, *calling the Things that are not as tho' they were*.

I am sure the best of our Reason and Policy does often fail us, as it did the *Jews*. *I Hab. i. 5. will proceed to do a marvellous work and a wonder amongst this People; even a marvellous work and a wonder: the Wisdom of their wise men shall perish, and the Understanding of their prudent men shall be hid.*

(1.) They had at this time a great deal of Trouble and Danger on every side from an Alliance that's mention'd in the former Chapter: here are two Nations engaging themselves to a Design that would soon have made the Name of *Juda* to have been no more in remembrance, by bringing them under a Foreign Yoke: Extirpating
B 2 their

their Liberties, extinguishing their Religion, overwhelming the pleasant Land with Superstition and Tyranny.

Chap. vii. Verse 2. *It was told the house of David, that Syria was confederate with Ephraim.* 'Tis not unlikely that this Alliance was kept secret for some time. When they apprehended a War only with one Enemy, there started up another, unsuspected and unprovoked: It broke out at last with a Fury that was neither to be denied nor resisted: Verses 5th, and 6th, *Syria, Ephraim, and the Son of Remaliah have taken counsel against thee, saying, let us go up against Juda and vex it, and let us make a Breach therein for us:* That is, divide the Country into Shares, or condemn them all to a general Plunder, and *set a King in the midst of it, even the Son of Tabeal;* who being a Creature of these Enemies, must of necessity be their Tool.

So that here all lies at stake, whatever they richly enjoyed, pertaining either to Life or Godliness. Had this Scheme taken place, there was an end of the fruitful Land, of the holy Temple. The Law of God would have been no more, nor his Name known any longer.

(2.) As

(2.) As without were Fightings, so within were Fears: As it's said of the King of *Juda* that *his Heart was moved, and the Hearts of his People, as the Trees of the Wood are moved with the Wind.* A Shivering came upon them, as well it might. At such times *Mens Hearts are failing* Luke xxi. *them for fear, looking for those things* 26. *that are coming upon the earth; and there's a great distress of Nations.*

There might be several then, as there are Multitudes now, insensible of the Danger, settled upon their Lees, or it may be inwardly pleased with it: not at all grieved for the Affliction of *Joseph*. Envy, Disappointment, Wrath, and Pride, are things that hurry People into violent Measures, to a neglect of their Country, and an indifference about their Religion, which is the Glory of our Land. But they that have any thought, must have some fear; for themselves, their Posterity, the Profession they make, or the Property that they enjoy: for had the Design of the Enemy taken place, whatever Party are Criminals, all Parties must be Sufferers, for Wrath would be upon all the whole Multitude thereof.

(3.)

(3.) It was a Time of great Wickedness in the Reign of King *Abaz*, who had gone into more Excesses of Superstition and Cruelty than any one that went before him: And you can't but suppose that a polluted ungodly Court, would be follow'd by a confused unruly Nation: So that here was a sad Combination of Evils, that hung like a thick Cloud upon the Land: they had as much to discourage them as could be possibly crowded into their Case. *The earth and all the inhabitants of the world were dissolved.* Trade embarras'd; Religion starving, and Resolution failing; and yet,

Psal. lxxv.
3.

(4.) The Children of God are enabled to live by Faith upon a Covenant of the Lord with them, and they speak with an Assurance, with an Insult, with a Triumph over all their Enemies together.

The Words are supposed to come from the Nation; or if you think they are only said by the Prophet, he is a Pattern to all those who believed. Thus in *Hezekiah's* Time, when the Forces of *Sennacherib* were at the Gates, and his Messengers railing about the Walls; Religion could teach them to say before-hand; *The Daughter of Zion has despised thee, the Daughter of Jerusalem has*

Isa. xxxvii.
22, 23.

has laughed thee to scorn, and shaken her head at thee. And thus may they talk to an Enemy, who are used in Prayer to talk with their God. They bring their Courage out of a Duty; and so it will be in any Trouble with those who have been with Jesus. *What shall they then answer the Messengers of the Nations? that the Lord³² has founded Zion, and the Poor of the people shall trust in it.* Isa. xiv.

2. The Matter of this their Hope may be considered; where you observe two Things.

1. A Description of their Adversaries, *who they are*; and then,

2. The Confusion of the Methods *they would take.*

1.) The Adversaries of *Juda* and *Benjamin* are represented as very numerous, *Associate yourselves together, O ye People*; and besides, they are said to be of *far Countries*, different from one another, but all united in this common Wickedness.

2.) The Measures they take are doom'd to Confusion, he tells us with a Variety of Words.

1. *Associate yourselves*: join your Forces together: mingle your Fleets and Armies as if the same Spirit of Anger breath'd thro' the

the whole Number: yet ye shall be broken to pieces. The God of Israel has a thousand ways to demolish *their* Purposes, and to establish *his own*. Leagues and Treaties, Agreements and secret Articles are no better than *Samson's* Cords, when he who has the Hearts of all Men in his Hands is pleased to mingle a perverse Spirit amongst them: as we are told 2 Chron. xx. 23. *The children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another.*

2. He goes on as one that had weigh'd a Path to his Anger, *Gird your selves*, be strong, and prepared to the Battle. Yet ye
 Psal. lxxvi. shall be broken to pieces: By him *the*
 5. *stout-hearted* are spoil'd, and none of the men of might can find their hands. He takes away the Spirit of Princes.

3. He speaks the same Words over again, to shew that the thing is established as a Nail in a sure Place by the Master of Assemblies. *Gird yourselves, and ye shall be broken in pieces.* Once have we heard it, yea twice has the Mouth of the Lord spoken, that Power belongs unto him.

4. Take

GOD with Us.

4. Take Counsel together, and it shall come to nought ; do not only lay your Schemes with Cunning, but pursue them with Diligence.

5. Speak the Word and it shall not stand, the Lord has rejected your Confidences, and let it be seen that he rules in the midst of the Earth.

He can shew you how vainly the Man of Sin, who supposes to have received the *Keys of the kingdom of heaven* from *St. Peter*, pretends to give out the Kingdoms of the Earth ; and not only so, but the Sovereignty of the great Deep. This is making the Church of Christ a House of Merchandize indeed, that none is to buy and sell who has not the Mark of the Beast, or worships his Image.

Such a Prophecy as this would bring glad Tidings of great Joy to those that believe. As to *others* who lived as without a God in the World, they had no Lot or Portion in this Matter ; to *them* he who was the great Hope of *Israel* would be a Stone of Stumbling and Rock of Offence : Giving Promises to Swearers, Drunkards and Infidels is no better than casting your Pearls before Swine, that would not only tram-

ple them under their Feet, but rent you in pieces.

Isa. viii.
18.

I come not on this Message to Free-thinkers and Libertines, they must take their own way. *I and the Children whom God has given me are for Signs and for Wonders in Israel*; Enthusiasts, Fanaticks, Irrational, and whatever Names the Tongue of Pride is pleased to call us. How God may deal with *them* who are Enemies to the Revelation made in this Text, we know not. 'Tis certain we can argue no Security to their Persons, nor Success to their Measures from such a Doctrine: But this is the great *Sanctuary* that we trust in, and the only thing that our Faith has in balance to the Rage that storms abroad, and the Treachery that's working under ground at home.

Secondly, The Declaration that's here made is our only Security, *God with Us*. This is the Strong-Hold of the Daughter of *Zion*, which I will consider under these Heads.

1. The Meaning of the *Expression*.
2. The Sufficiency of the *Protection* it gives.
3. Our

3. Our Way of *using* it, and

4. Our Hope of *succeeding* by it.

I. The Expression itself is great and glorious, and will be sought out by all those that have Pleasure therein. It signifies,

1. God's Manifestation in the *Flesh*.

2. His Interest in the *Religion* of the World.

3. His Supremacy in a general *Providence*; and,

4. His Relation to a *peculiar People*.

1st, I should be quite a Stranger to the whole Prophecy of *Isaiah*, if I forgot what he so often remembered, the great Mystery of Godliness, that *God was manifested in the Flesh*. The principal Vision that he had, and after which he received his Commission, was Chapter 6th, when he saw the Lord sitting upon a *Throne, high and lifted up, and his Train fill'd the Temple*.

The Temple was built on purpose to assure us that *God would in very deed dwell upon Earth*: There he would have his Delight with the Sons of Men. The Beauty and Greatness that *Solomon* gave it was far from being the main Glory; because, af-

ter *these* were gone, and another House raised, upon their coming out of *Babylon*, there was no Comparison between them; in the Eyes of those that remembered the former, this latter was as nothing: So that the *old* Generation wept as loud, as the *young* one shouted. And yet

All the Prophets of that Age assur'd us
 Hag. ii. 9. that *the Glory of the latter House should be greater than the former*, because *Jehovah* himself would fill it with his own Glory, and in that Place give Peace in Person, as he had used to proclaim it by his Messengers. And though he was attended (as he always is) in Heaven by the Cherubims about his Throne, yet they that cry to him, *Holy, Holy, Holy, is the Lord God of Hosts*, (they) look lower down in the Application of his Title, *the whole Earth is full of his Glory*.

Well, this is the Foundation that he has laid in *Zion*; That, which bears the Weight of all other Securities. Take from us the Deity of our Lord, and the Church is like a House built on the Sand: when the Winds blow, and the Storms beat, and the Rain descends, it will fall on that House, and great will be the Fall of it. Thus Christianity

Christianity fell in *Turkey*. Thus the Protestant Interest fell in *Poland*. *Arianism* destroyed it in the East, and *Soctrinianism* in the West.

Any other Girding of ourselves will break to pieces. All the Counsel we can take, with the Noise of Protestant Principles, the Liberty of Human Nature, the Right of private Judgment, or whatever blustering Names are given to the Pretensions of some Men, shall not be able to stand; it will come to nought.—When our Faith is unhing'd in this Article, it will be incapable of any Consistence in another.

If Christ is only a *Titular God*, Christianity is only a titular Religion, a Name to live, a Thing of nought, a Fire of our own kindling. We see an Opposition to this Doctrine eats as does a Canker, it spreads like a Gangreen; it works out Sobriety, Morality, Devotion, Charity and Peace in Persons, in Families, in Churches and in Nations.

And were it not that the Lord of Hosts has left us a Remnant to plead his Cause, we should have nothing left; and our Hope is,

is, that he will plead *their* Cause who have pleaded *his*.

We are now threaten'd by one Nation who would cramp our Trade, and another who have always been our Enemies: They both of them are ready to spy out the Liberty that we have in Christ Jesus. They would bring us into Subjection to a representative Saviour, a Vicar, a Vice-gerent upon Earth: And we can never fall faster into their Hands than if we make our Christ only a *representative God*. The Doctrines upon which our Reformation begun and prospered, are now oppos'd with a Pretence of *Protestant Principles*: But Salvation, by the Righteousness of Christ, was that which the first Champions of the Cause pleaded in their Books, and sealed with their Blood. They never denied an imputed Guilt from the *first Adam*, or an imputed Righteousness from the *Second*. The Doctrine of Original Sin they maintained against the *Jesuits*, and that of Sovereign Grace against the *Pelagians*, from which the other spawn'd.

And if these are not true, our Cause set out wrong at the Beginning. But let us

us not lose the Thing that we have wrought,
and see that no Man take away our Crown.

Our Distress at this Day is like theirs,
who are mention'd in this Text. When the
Prophet tells *Abaz* that *these two Kings* Isai. vii. 4.
are like Tails of two smoaking Fire-brands;

He gives them a Sign, that a *Virgin should* Ver. 14.
conceive and bear a Son, and they shall call
his Name *Emmanuel*, which is being in-
terpreted *God with us*. The Parallel to this
Name is that of *Jesus*. The one is fulfil-
led in the other; and therefore if he is not
God, he is not *with us*, to the Purposes
either of this Prophecy or our Dependance.
If we explain away his Divinity, we shall
have but little Comfort in his Presence.

2dly, He is said to be God with us, as
to that *Religious Interest* that he has in
the World; he is so known amongst his
People, as he is not to others, and there-
fore has fixed his Name upon a Gospel
Church; the Inscription upon that is *Jeho-* Ezek. xlviii
vah Shammah, the Lord is there. He governs ^{35.}

wicked Men as he does the Winds and
the Waves; letting them blow, or making
them quiet. He gathers Sinners as he does
the *Wind in his Fist*, in the hollow of his Pro. xxx.
Hand; when he opens it, he lets them ^{4.}

loose

loose to rage and roar, as if they were govern'd by the Prince of the Power of the Air. When he says, *Peace, be still, there is a calm, and the Wrath of Men shall praise him, and the remainder of that Wrath he will restrain.*

Pfal. lxxvi.
10.

Sometimes these tempestuous Dispensations are to blow away the Chaff from among the Wheat, that Hypocrites and Unbelievers may be driven to their Portion: But when he proclaims Deliverance and Peace to his Captives, there shall not be a breath of Wind, either to disorder their Measures, or dissolve their Courage. But

They have nothing to do with this who forsake the solemn Assemblies, who have *greatly polluted his Sabbaths*, who will not hear his Word, nor walk in his Statutes. God is not with them, who say unto God *depart from us, we desire not the Knowledge of thy ways.* But let those that love his Day, that seek his Face and hear his Voice, take the Comfort of believing that *God is with Us.* It's but going into the *Sanctuary, and there you shall see the End of all the wicked.*

Job xxi.

Pfal. lxxiii.
17.

3dly, God is with us as to the Supremacy of his *Providence.* Though he gives
eternal

eternal Life to no more than the Father has given him for that purpose, yet he *has* Joh. xvii. *Power over all Flesh*, that he may be able² to do it; and in this Article the Father glorifies the Son, that the Son also may glorify him.

If Christ has not the Government over all the Kingdoms of the World, the mutual Glory between the Father and him would be disturbed and interrupted. His People are *Vessels of Honour*; but others are only *broken Pots*: They may be employed about his Interest, but they hold none of the Happiness that belongs to it.

Let the Children of Zion then rejoice in Psal. cxlix. *their King.* He rules in *Jacob*, by his² Spirit, by his Word, with a Pleasure in his Countenance, with a Healing under his Wings; but then remember he rules in *Jacob unto the Ends of the Earth.* Cyrus Isa. xlv. 4. was his Anointed for *Jacob his Servant's sake*, and *Israel* his Elect.

4thly, He is God with us in a relation to his peculiar people: And his being *with* them is on purpose that they may be *for ever with him.* Whether they have Trouble, or Peace; Penal Laws, or Liberties. Whether the Earth helps the Woman or

plagues her, yet the main Design goes on :
 Col. i. 12. Every Believer has a *Meetness for the Inheritance of the Saints in Light*. Stumbling-Blocks may be laid before them, but
 Jude 24. still *he is able to keep them from falling*; and if we are but more holy, and heavenly-minded, it comes all to the same thing, whether our Passage through this World be by Honour or Dishonour, evil Report or good Report. God is still *with us*, whoever loves, or whoever hates us. Hypocrites fall off, and Persecutors fall on :
 2 Tim. ii. 19. but what then? *The Foundation of God stands sure, having this Seal, that the Lord knows them that are his*. Nothing
 Rom. viii. 35, 36, 37. shall be able to separate us from the Love of Christ. Shall Tribulation or Distress, or Persecution or Famine, or Nakedness, or Peril or Sword? as it is written, for thy sake we are killed all the day long, and counted as Sheep for the Slaughter; nay, in all these things we are more than Conquerors thro' him that has loved us. Thus I have shewn you the *Meaning* of the Expression.

II. God's being with us is a *sufficient Protection*, and therefore let us make much of
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of this. Our Establishment has sometimes looked with a better Face than now it may seem to do; when so many Powers in *Europe* were united in a grand Alliance against the exorbitant Power of *France*, that went about seeking whom it might devour. Like the King of *Babylon*, he was *the Man that* Iſa. xiv. *did make the Earth to tremble, and did* 16, 17. *shake the Kingdoms; that made the World as a Wilderness, and destroyed the Nations thereof*, heaping up to himself all Riches, Thrones, and Dominions. As a Rival to Christ Jesus for an universal Monarchy; he would be *King of Kings, and* Rev. xix. *Lord of Lords.* The Nations then took 16. the Alarm that an insatiable Ambition gave them, and combin'd in the War that the Providence of God made *glorious*, 'till the Craft of a conquer'd Enemy brought them into a Peace that was no less *scandalous*.

At present there seems to be a Sense of the common Danger, and those Words that were used at all adventures, come now to be more proper than ever, *there's none that fights for us, but only thou, O God.* But if it is so, we are in the hands of a sufficient Ally, if our Iniquities do not drive him out: Infidelity out of our Counsels, Pro-

faneness out of our Fleets and Armies, and Immorality out of our Land; and *Wo unto us if our God departs from us.*

III. As an Application of this Doctrine, let us enquire how we are to *use* it. Certainly,

1. By a Reformation of Manners.
2. By a Zeal for the Gospel Constitution.
3. By a Fervour of Prayer; and,
4. By a diligent Use of proper Means.

1. 'Tis to no Purpose to talk of God's being in the War *with us*, when we are in open War *against him*.

The Case of a People is drawn out and stated at full length, as the Prophet tells
 2 Chron. xv. 2, 3. *A*sa, after a great Victory, *the Lord is with you while ye be with him. If ye seek him, he will be found of you: but if ye forsake him, he will forsake you for ever. Now for a long season Israel had been without the true God, and without a teaching Priest, and without Law: and it is said when A*sa heard these Words, *he took courage, and put away the Abominations of the Land.* The Debauchery of *England* gives me more Dread than all the Fleets of *Spain* and *France*.

Because of Swearing the Land mourns.
 By the common Language of our Streets
 we

we should think that nothing but Damnation was going forwards. The Name of God is never used in any other way ; as if People had nothing else either to expect or desire from him. And Magistrates, I am afraid, have too much of this in *their Practice*, to do any thing against it by *their Authority*. Again,

Drunkenness has rotted the Nation as it did the Inhabitants of *Babylon* the Night that King *Belshazar* was slain. I have no more Hope for God's Blessing on such as these, than on a Herd of Swine that are wallowing in the Mire. Again,

Adultery is a viler Plunder on the tenderest Article, than we can suffer by the Enemy : and what Title have they to a Protection from Strangers, who have themselves in the dearest Property invaded that of their Neighbour. Such Wickedness in an Army is a Contradiction to all our Prayers ; we beg that God would *save them*, and they beg that God would *damn them*.

In those Days when Soldiers durst not swear, *Holiness to the Lord was upon* Zech. xiv. *their Horses Brides*. They were sure of ^{20.} *a Goa with them*, and the Event proved it.

The

Gen.
xxxii. 28.

The memorable Battle at *Dunbar* was introduced, as was *Jacob's* meeting with *Esau*, they *wrestled with God and with Man, and prevailed*: weeping endured for a Night, but Joy came in the Morning. He rose for their Help, and that *right early*. GOD WITH US was the current Word among our Troops, and became the current Motto upon our Coin, that our very Merchandize might be a Memorial of what our Battles had been a Monument.

2. If God is with us, it calls for a Zeal to his Gospel: That we ought to be *valiant for the Truth upon the earth*, and his Churches touch no unclean thing. But alas! if we believe in *Hope*, it is against *Hope*: When the Doctrines of Christianity are not only suspected and doubted of, but denied by some Authors and drop'd by others, ridicul'd and banter'd, and made *the Laughter of Fools*.

What a Prostitution is there of Ordinances! Men obliged to take the Lord's Supper for getting Places, and Ministers obliged to give it for fear of Punishment. Compell'd to an Iniquity that's established by a *Law*, to do the very thing that's most abhor'd by the *Gospel*. This is the worst Method o
pro-

promoting that exploded Maxim, that *Dominion is founded in Grace*. Were none admitted to Civil Honours but those who are fit for a Religious Communion; how many of these must go out that other Persons may be brought in?

'Tis the most affecting and dangerous when *particular Churches* do prove an Assembly of treacherous Men. What Hope can there be, when Reputation, Property, Peace, and Comfort, are no ways secured among them that name the Name of Christ? When Professors have so little Regard to the Honour of their Lord and the Salvation of Souls, as to prostitute both these in Acts of the greatest Impurity? There's no need of Penal Laws to batter down an Interest that's a crumbling away of itself: as God complains, *Jerem. v. 25, 26. Your Iniquities have withholden good things from you, for among my People are found wicked Men; they lay wait as he that sets Snares, they set a Trap to catch Men.* When religious Societies have such amongst them they are no more worth upholding than a *Den of Robbers*. Lyes and Fraud, Cheats and Slanders will be untemper'd

temper'd Morter : if the Materials are rotten, the Building will be in danger.

3. If God is with us, it both supposes fervent
Isai. lv. 6. Prayer, and further engages to it : *Seek him whilst he may be found, call upon him whilst he is near.* But if this is neglected, it looks as if we thought his presence not worth keeping.

We have had little of that Work in a National way for many Years, which cannot be consider'd without Amazement and Trouble. The Fast that was proclaimed upon our *Fears of the Plague* was so well attended, that it led some Congregations in this City to weekly Days of Prayer for above two Years, in which I never saw any thing equal to the Number and Reverence of the People, or the Zeal and Enlargements of the Ministers. And those we have had in a publick way were so well regarded, that it gave hope that some Method would be found out to keep Prayer a going.

Many of you can remember that one Day in every Month, was sanctified as a *Fast*, in the Reign of *King William* ; and as this Day we call to mind his coming amongst us, let us not forget the *purest*
Part

Part of his Reign ; but so remember those that had the Rule over us, as to follow their Faith, and consider the End of their Conversation ; which indeed gives the most *glorious Memory to King William.*

4. There is to be a diligent Use of proper Means. Religion sanctifies our Politics, but it was never designed to exclude them. There's a great Humour to complain upon this Head, but very little Reason ; unless it be amongst those who are crying up the *Country Interest*, and do not mean their own Country ; but by speaking against this Court, make it evident that they desire another ; and had rather that some Men should be ruin'd, than the Nation saved. But 'tis time I close this Discourse with the last general Head, which leads me to a more delightful Application than we have thus far made ; and that is,

IV. To enquire under this Confluence of evil Prospects, and frightful Tokens, what there is of any Comfort to think that *God is with Us* ; whether after we have committed so great a Trespas, there's the least *Hope in Israel concerning this thing.*

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We are ready to say, as Gideon did to Judg. vi. 3. the Angel, *O my Lord, if the Lord be with us, why then is all this Evil befallen us? and where are all the Miracles that our Fathers told us of?* What's become of the Spirit that animated our Revolution, and the Blessings that followed it? And yet this very Objection comes from the *Mouth* of that Man who was to answer it by his *Hand*; *with the Sword of the Lord, and of Gideon.*

1. The Memorial upon this Day tells us what *has been.*

2. The Perfections of our God tell us what *can be.*

3. The Promises of the Gospel tell us what *may be.* And,

4. The Work of the Spirit upon our Souls tells us what *will be.*

Ist, There's a Memorial engraven upon this Day to remind us of what *has been.* We are no worse abroad than in the Year 1688, and not near so bad at home, when a corrupted Court and a standing Army were like the Smoak that produced those Locusts which devoured our Land; they had

had a *King* over them, who deserved no other Name than that of a *Destroyer*.

Things had gone a great length through two Reigns, that were soaked in Lust and Blood, and every where despised for Treachery and Falshood ; and in that Pinch the Hearts of good People were much *with God*. Prayer was wont to be made, and in a little time God appeared to be *with them* : So that when Religion could find no help near at hand, it fetch'd it from afar.

The Voice of Grief and Fear, mingled with that of Faith and Hope, came as the Sound of many Waters round about the Throne of the Lamb, and through his good Hand upon us, he sent us a Man of Understanding, of Integrity, of Courage, and Religion.

Nay, we may look back to *more antient Times*. Such a speedy Reformation did he work in the Land about this very Year, in the last Century, by raising a *Parliament* who became the Repairers of our Breaches, and Restorers of Paths to dwell in. Under those *Higher Powers* did *Spain* tremble, and *France* truckle. Our Fa-

thets had the same Fears *then* that we have *now*; and let us remember, that we have the same God *now* that they had *then*.

2. The Perfections of our God tell us what *can be*. Our Designs are interrupted, but *his* never shall. He seems to draw off from *us*, that we may draw nigh to *him*; and tho' he has not yet gone out with our Armies, let us nevertheless recover our Hope as the Church did, *through God we shall do valiantly; for he it is that shall tread down our Enemies*. He is able when he pleases to blow with his Wind, as he did in the Storm at *Dunkirk*, and to sink them like Lead in the mighty Waters.

Pfal. lx.
12.

3. His Promises tell us what *may be*. These are things that he has spoke of in his Word, and therefore we do not talk without book. He has said them, and he can do them. Acquaint your selves with the Bible, and you'll be more able to reason with him about the Courses of his Providence, which is more to the purpose than talking about Fortune, as none but the *Heathen* have done; and fixing a Charge

Charge on second Causes, which none but *Infidelity* will do.

4. The Work of the Spirit on our Hearts tells us what *will be*. If we go on in promoting a Reformation, and adorning the Gospel of God our Saviour in all things, in plying his Throne with hearty Requests; it will give an Efficacy to the Counsels of them that sit in Judgment, and the Courage of those that turn the Battle to the Gate. Help them by your Prayers: Use all your Interest with him, who can make the Winds ^{Psal.} and the Waves obey him; who cuts off ^{lxxvi. 12.} the Spirit of Princes, and is terrible to the Kings that are upon the Earth. It's not so much our Work to cry out against Courts and Armies, as it is to see what is wrong in our Families and Churches; let us keep fast hold of the divine Presence *there*, and then we shall be able *every where else*, to say that *God is with Us*.

F I N I S.

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